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THE
CONFES SION OF FAITH
AND
FORM OF COVENANT,

OF

THE OLD SOUTH CHURCH,

THE
NEWBERRY
LIBRARY
CHICAGO

IN

BOSTON, MASSACHUSETTS,

WITH LISTS OF THE

FOUNDERS, THE PASTORS, THE RULING ELDERS AND
DEACONS, AND THE MEMBERS.

“One is your Master, even CHRIST; and all ye are brethren.”

BOSTON:

PRINTED BY CROCKER AND BREWSTER,
47, Washington Street.

1841.

1820252

/:

D BOSTON. OLD SOUTH CHURCH.

28441 .09 The confession of faith and form of covenant
of the Old South church, in Boston, Massachusetts,
with lists of the founders, the pastors, the
ing elders and deacons, and the members. Boston,
Crocker, 1841.

88p.

"Catalogue of members of the Old South
church": p. [73]-88.

4636

CHURCH LIBRARY

NL 36-28

Dept. 1864 - 1 Sat. How pur. body
2 " Kitteridge " "
" " Verhall " "
" " Hamilton " "
" " Donnells " B

Oct. 1, 1866 - 1 Sat. B _____ B
2 " B _____ Rogers
3 " Stranger B -
 Olm
4 " B _____ B
Lecture Stranger

Nov. 1844 / B B

Nov 1844 1 B B
2 (cont'd) B
3 B B
4 B — Mason

Dec 1864 Thanksgiving B
Lecture — Mason 75 foot
Tunbridge 65 foot. Florence
" 2000 ft. on average
Jan 1 B — Todd — Stow
" 2 B — John Blod, Tracy
" 3 Todd — Phelps
" 4 B. — Stow or Peck
" 5 B B Proctor
Lecture B Guile Leman,
1865.

Jan 1 B - Strangers
2 Armstrong B mission. Ober
3 B - Strangers
4 B - Strangers

Feb 17 1968

1. B ~~ent~~ Wheeler
2. B B
3. Strongylocentrotus
4. B D. Woods

Rev. W. Smyth of Charleston, S.C.
preached on the History of the
Westminster Assembly : July 23, 1843

Text Psalm 75. 5

April 1844. S. L. Chalmers

7. 1	Sab. B	a.m. Birmingham	pm.
14.	2 Sab. B	" " Birm.	"
21.	3 Sab. B.	" " Blagdon	h.m.
28.	4 Sab. B. Phibbs	" " Blagdon	h.m.
5	1 Sab. B	Wm. D. Soc. Lect. - B.	
12	2 Sab. Adams - <u>Faith</u>	Adams - Consulue Lm	
19	3 Sab. B	Stranger & <u>Companie</u>	
26	4 Sab. B. Mr. Clegg off Holmes	Bible Day	
01	5 Sab. B		

June Soc. Lect. Dr Ely, Morden

7	1 Sab. B	420	Port Stow h.m.
14	2 Sab. B	400	Port Stow h.m.
21	3 Sab. B	11	Port Stow h.m.
28	4 Sab. Dyer	160 & 2.	Dyer
	5 Sab. Goodrich		Goodrich off Morden
	B 11 times in 3 Mth.		
	18 " by others.		

July Soc. Lect. B

1	Sund. B	Common	B
2	Sund. B	Common	stranger Job 16:14
14	2 Sund. B	Common	stranger of mortality of soul
21	3 Sund. B	Common people	Kirk. my Son desirous
		March 12.	with the meeting
28	4 Sund. B	Common	Augt. 1st
9	1 Sund. B	Common	2d year
16	2 Sund.		
23	3 Sund.		
30	4 Sund.		

A. A. 67

At a Meeting of the Church at the Chapel, Nov. 20, 1840.

Voted, That it is expedient to re-publish the Form of Covenant, the Lists of the Founders and other Members, together with the Confession of Faith of the Old South Church.

Voted, That one thousand copies be printed, and that each church member be entitled to one copy; also that each pew proprietor, who is not a church member, be entitled to a copy.

Voted, That Brethren Cutler, Armstrong, and Sampson be a committee to carry into effect the foregoing votes.

Voted, That the Pastor also furnish each candidate for church membership with a copy, previously to a public profession of religion.

X'036
R. L. C.

NOTICES
OF
THE HISTORY OF THE OLD SOUTH CHURCH.

THE THIRD CONGREGATIONAL CHURCH in Boston, now usually styled THE OLD SOUTH CHURCH, was formed at Charlestown on the 12th and 16th of the third month, *i. e.* of May 1669, O. S.

The Original Members were

William Davis.	Richard Trewsdale,
Hezekiah Usher,	Theophilus Frarye, afterwards <i>Deacon</i> ,
John Hull,	
Edward Raynsford, afterwards <i>Ruling Elder</i> ,	Robert Walker,
Peter Bracket, afterwards <i>Deacon</i> ,	John Aldin,
Jacob Eliot, afterwards <i>Deacon</i> ,	Benjamin Thurston,
Peter Oliver,	William Salter,
Thomas Brattle,	John Morse,
Edward Rawson,	Josiah Belcher,
Joshua Scottoe,	Seth Perry,
Benjamin Gibbs,	James Pemberton,
Thomas Savage,	William Dawes,
Joseph Rocke,	Joseph Davis,
Theodore Atkinson,	Thomas Thatcher, afterwards chosen the first <i>Pastor</i> ,*
John Wing,	Joseph Belknap.

* Mr. Thatcher had been Pastor of the Church in Weymouth, Mass., from which he had been dismissed, and had removed to Charlestown, and united with the First Church there, from which he was dismissed to be united with this church at its formation.

These females are also to be regarded as among the founders of the church. Their names are, therefore, here inserted, from the book of "Admissions."

Margaret Thatcher,
 Mary Norton,
 Mary Salter,
 Mary Savage,
 Elizabeth Raynsford,
 Elizabeth Thurston,
 Mary Tappan,
 Elizabeth Rocke,
 Mary Eliot,
 Susanna Dawes,
 Alice Harper,
 Sara Bodman.

Elizabeth Gibbs,
 Hanna Frarye,
 Judith Hull,
 Ranis Belcher,
 Sara Pemberton,
 Sara Walker,
 Elizabeth Alden,
 Sara Oliver,
 Mary Bracket,
 Joanna Mason,
 Rachel Rawson,

The names of the several Pastors, and the dates of their ordination or installation, and of their decease or dismission, are as follows :—

Thomas Thatcher, inst'd Feb. 16, 1670, deceased Oct. 15, 1678. AE 53
 Samuel Willard, do. April 10, 1678, do. Sept. 12, 1707. " 67
 Ebenezer Pemberton, ord'd Aug. 28, 1700, do. Feb. 13, 1717. " 45
 Joseph Sewall, D. D., do. Sept. 16, 1713, do. June 27, 1769. " 80
 Thomas Prince, do. Oct. 1, 1718, do. Oct. 22, 1758. " 72
 Alexander Cumming, inst'd Feb. 25, 1761, do. Aug. 25, 1763. " 36
 Samuel Blair, do. Nov. 26, 1766, dismissed Oct. 10, 1769.
 John Bacon, do. Sept. 25, 1771, do. Feb. 8, 1775.
 John Hunt, ord'd Sept. 25, 1771, deceased Dec. 30, 1775. " 31
 Joseph Eckley, D. D., do. Oct. 27, 1779, do. April 30, 1811. " 61
 Joshua Huntington, do. May 18, 1803, do. Sept. 11, 1819. " 33
 Benj. B. Wisner, D. D., do. Feb. 21, 1821, dismissed Nov. 12, 1832, having
 been chosen one of the Secretaries of the American Board of Com-
 missioners for Foreign Missions. He died Feb. 9, 1835, aged 40.
 Samuel H. Stearns, ord'd April 16, 1834, dismissed March 8, 1836.
 George W. Blagden, inst'd Sept. 23, 1836.

*The following persons have sustained the office of
Ruling Elder or of Deacon of this Church.*

[This list, from the manner in which the early records were kept, cannot be relied on as being perfect and entire.]

Edward Raynsford, Ruling Elder.*

Peter Bracket, Deacon.

Jacob Eliot, do.

Theophilus Frarye, ord'd Deacon,† Nov. 8, 1685.

Nathaniel Williams, elected Deacon, Oct. 15, 1693.

James Hill, do. Nov. 24, 1693.

Daniel Henehman, do. deceased in 1761

Jonathan Simpson, do. Aug. 7, 1733, do. 1763

Thomas Hubbard, do. April 9, 1739, resigned Jan. 23, 1764

Samuel Sewall, do. Sept. 16, 1763, deceased, Jun. 19, 1771

David Jeffries, do. Sept. 16, 1763, do. Sept. 1786

William Phillips, do. Feb. 27, 1764, resigned Nov. 1793

* Most of the churches of New England, for some time after the settlement of the country, had, besides a pastor and a teacher, and two or more deacons, a ruling elder, or ruling elders, whose "business," says the author of *Ratio Disciplinæ*, "it was to assist the pastor in visiting the distressed, instructing the ignorant, reducing the erroneous, comforting the afflicted, rebuking the unruly, discovering the state of the whole flock, exercising the discipline of the gospel upon offenders, and promoting the desirable growth of the church."

The name of but one ruling elder is mentioned in the Records of the Old South Church. This does not prove, however, that none others were ever chosen. There is no mention in the records of any deacon having been chosen till Nov. 1685.

† In the early periods of the New England churches, the deacons were ordained with prayer, and the laying on of the hands of the pastor.

Jonathan Mason, elected Deacon, *Aug. 20, 1770*, deceased *May 5, 1798*
Thomas Dawes, do. *Oct. 20, 1786*, do. *Jan. 2, 1809*
Samuel Salisbury, do. *March 24, 1794*, do. *May 2, 1818*
William Phillips, Jr. do. *March 24, 1794*, do. *May 26, 1827*
Josiah Salisbury, do. *May, 8, 1817*, do. *Feb. 10, 1826*
Edward Phillips, do. *May, 8, 1817*, do. *Nov. 4, 1826*
Pliny Cutler, do. *April 29, 1826*.
Thomas Vose, do. *April 29, 1826*, deceased, *Oct. 3, 1840*
Samuel T. Armstrong, do. *May 18, 1829*.
Charles Stoddard, do. *Dec. 31, 1840.*

RULES

OF

THE OLD SOUTH CHURCH.

MARCH 27, 1826. *Voted*, That hereafter the following shall be the method of proceeding in relation to applications for admission to this church on dismission and recommendation from other churches, viz : The applicants shall be conversed with by the pastor for the purpose of ascertaining whether they approve of the covenant, and are disposed to conform to the faith and government of this church, and their letters of dismission and recommendation shall be examined and approved by the committee already appointed for that purpose, agreeably to a vote of this church passed January 1, 1816. If the pastor and the committee are satisfied with the results of their examinations, the names of the applicants shall be mentioned, *as applying* for admission to this church on dismission and

recommendation from other churches, at the same times at which persons applying for admission on profession are propounded. At the expiration of a fortnight from the time of their application being thus mentioned before the congregation, if no objection to their admission has, in the mean time, been stated to the pastor, their testimonials shall be read to the church and the vote taken upon their application, immediately before the usual proceedings in relation to the admission of those who are to be received on profession.

Voted, That in conformity with the spirit of a resolution adopted by this church January 1, 1816, it be a standing rule of this church, that members, who shall absent themselves from the communion of this church and associate in attendance on divine ordinances with other churches, be expected to apply for a dismission from this church in order to their regular admission to the churches with which they stately worship and commune, *within two years* from the time of their thus ceasing regularly to commune with this church, *or sooner* if convenient; and that when members of this church so worshipping and communing stately with other churches, shall not apply for dismission till after the expiration of two years from the time of their ceasing regularly to attend on Christian ordinances with this church, they be required to accompany their application for a dismission and recommendation with a certificate, from the pastor, and when there is no pastor, from one of the other officers of the church with which they have been in the habit of communing and to which they wish to be recommended, testifying to

their correct deportment since they have worshipped and communed with said church.

Voted, That members of other churches who shall stately attend worship and communion with this church, be expected and desired to obtain a dismissal and recommendation from the churches of which they are members to this church, *within two years*, or sooner if convenient, from the time of beginning thus regularly to attend Christian ordinances with this church.

MARCH 1, 1827. *Voted*, That the names of persons whom the pastor intends, from time to time, to be propounded to the church, be mentioned to the brethren and sisters of the church at a meeting, before the time of their being publicly propounded from the pulpit on the Sabbath.

EXTRACTS

FROM

Rev. Dr. Wisner's Historical Sermons.

Of Candidates for Admission.

Persons who are seeking admission to this church, after repeated conversations with the pastor respecting their evidences of regeneration and views of Christian doctrine and duty,—by which he has become satisfied that there is, from these sources, no valid objection to their admission,—are to be examined by a standing committee of five members beside the minister. If their examination is satisfactory to the committee, and if, upon inquiry, nothing is discovered unfavorable to their character, they are propounded, one fortnight before the church, and one fortnight more before the whole congregation. Then, if no valid objection has been made to their admission, they present themselves before the whole church, and the pastor gives a statement of the results of the several conversations had

with them ; and the brethren, if satisfied, vote to receive them ; and they, publicly and solemnly, take upon them God's holy covenant.

Of Calling a Minister.

This church and congregation have always considered themselves entitled **TO KNOW DEFINITELY, AND HAVE TAKEN SUITABLE MEASURES TO ASCERTAIN, THE RELIGIOUS SENTIMENTS OF THOSE WHOM THEY CALLED TO BE THEIR MINISTERS.** For this purpose, they have not only, in all cases, before giving a minister a call, heard him preach some time on probation, expecting him, while doing so, to exhibit plainly and fully his doctrinal views ; but they have required his express assent to the system of doctrine usually denominated evangelical. The pastor elect having signified his acceptance of the call, attends a meeting of the church, where his testimonials are exhibited, and he declares his consent to the "Confession of Faith owned and consented unto by the Elders and Messengers of the churches convened at Boston in 1680 ;" after which he is received a member of the church. These proceedings of the church are then reported to the society, and directed to be recorded in their minutes, as a necessary preliminary to their concurring with the church in arrangements for the ordination.

How necessary and wise are these precautions, will be at once realized by every one who duly considers

how vitally the religious sentiments and character of a people depend on those of their ministers. A revival of sound doctrine and practice may emanate from the people ; but corruptions in either always begin with, and are chiefly accomplished by, the ministry. Always, therefore, insist upon knowing, definitely and fully, the doctrinal sentiments of those whom you think of settling over you, and upon having satisfactory evidence of their real piety, and of their love and devotedness to the appropriate duties of their sacred office. It is your right ; and it is the *very life* of the church, and of the society as a religious association.

THE
CONFES SION OF FAITH
OF THE
OLD SOUTH CHURCH,
IS THAT

“Owned and consented unto by the Elders and Messengers of the Churches assembled at Boston, May 12, 1680,” of which all its pastors, since that time, have been required to signify their approbation, previously to their admission to the church in preparation for their ordination or installation ; and a profession of belief in the fundamental doctrines of which, is received from candidates, and announced to the brethren, by the pastor, previous to admission to membership.

THE PREFACE.

The Lord Jesus Christ witnessed a good confession, at the time when he said, to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth ; and he taketh notice of it, to the praise and high commendation of the church in Perga-

mos, that they held fast his name, and had not denied his faith. Nor are they worthy of the name of Christians, who, though the Lord by his providence call them publicly to own the truth they have professed, shall nevertheless refuse to declare what they believe, as to those great and fundamental principles in the doctrine of Christ, the knowledge whereof is necessary unto salvation. We find how ready the Apostle was to make a confession of his faith ; though for that hope's sake he was accused and put in chains. And the Martyrs of Jesus, who have laid down their lives in bearing witness to the truth, against the infidelity, idolatry, heresy, apostacy of the world, when Pagan, Arian, or overspread with Popish darkness : having their feet shod with the preparation of the gospel of peace, were free and forward in their testimony, confessing the truth, yea, sealing it with their blood. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, *Rom. x. 10.* Nor is there a greater evidence of being in a state of salvation, than such a confession, if made in times or places where men are exposed to utmost sufferings upon that account. *1 John iv. 15.* And if confession of faith be, in some cases, of such importance and necessity, as hath been expressed ; it must needs be in itself, a work pleasing in the sight of God, for his servants to declare unto the world, what those principles of truth are, which they have received and are, by the help of Christ, purposed to live and die in the stedfast profession of. Some of the Lord's worthies have been of renown among his people in this

respect; especially Iræneus and Athanasius of old, and of latter times Beza, all whose (not to mention others) confessions, with the advantage which the church of God hath received thereby, are famously known.

And it must needs tend much to the honor of the dear and blessed name of the Lord Jesus, in case many churches do join together in their testimony. How signally the Lord hath owned the confession of the four general Synods or Councils for the suppression of the heresies of those times, needs not to be said, since no man can be ignorant thereof, that hath made it his concern to be acquainted with things of this nature. The confession of the Bohemians, of the Waldenses, and of the reformed protestant churches abroad, (which also to shew what harmony in respect of doctrine there is among all sincere professors of the truth, have been published in one volume) all these have been of singular use, not only to those that lived in the ages when these declarations were emitted, but unto posterity, yea, unto this day.

There have been some who have reflected upon these New-English churches, for our defect in this matter, as if our principles were unknown; whereas it is well known, that as to matters of doctrine, we agree with other reformed churches: nor was it that, but what concerns worship and discipline, that caused our fathers to come into this wilderness, while it was a land not sown, that so they might have liberty to practise accordingly. And it is a ground of holy rejoicing before the Lord, that now there is no advantage

left for those that may be disaffected towards us, to object any thing of that nature against us. For it hath pleased the only wise God so to dispose in his providence, as that the elders and messengers of the churches in the colony of the Massachusetts in New-England, did, by the call and encouragement of the honored General Court, meet together September 10, 1679. This Synod, at their second session, which was May 12, 1680, consulted and considered of a confession of faith. That which was consented unto by the elders and messengers of the congregational churches in England, who met at the Savoy, being for the most part, some small variations excepted, the same with that which was agreed upon first by the Assembly at Westminster, and was approved of by the Synod at Cambridge in New-England, anno 1648, as also by a general Assembly in Scotland, was twice publicly read, examined and approved of: that little variation which we have made from the one, in compliance with the other, may be seen by those who please to compare them. But we have, for the main, chosen to express ourselves in the words of those reverend Assemblies, that so we might not only with one heart, but with one mouth glorify God, and our Lord Jesus Christ.

As to what concerns church-government, we refer to the Platform of discipline agreed upon by the messengers of these churches anno 1648, and solemnly owned and confirmed by the late Synod.

What hours of temptation may overtake these churches, is not for us to say. Only the Lord doth

many times so order things, that when his people have made a good confession, they shall be put upon the trial one way or other, to see whether they have (or who among them hath not) been sincere in what they have done. The Lord grant that the loins of our minds may be so girt about with truth, that we may be able to withstand in the evil day, and having done all, to stand.

C H A P . I.

Of the Holy Scripture.

Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation: therefore it pleased the Lord at sundry times, and in divers manners to reveal himself, and to declare that his will unto his church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing: which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

II. Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these :

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the New Testament.

Matthew, Mark, Luke, John, the Acts of the Apostles, Paul's Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 to Timothy, 2 to Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second, and third Epistles of John, the Epistle of Jude, the Revelation.

All which are given by the inspiration of God to be the rule of faith and life.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the scripture ; and therefore are of no authority in the

church of God, nor to be any otherwise approved or made use of, than other human writings.

IV. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, who is truth itself, the author thereof; and therefore it is to be received, because it is the word of God.

V. We may be moved and induced by the testimony of the church, to an high and reverend esteem of the holy scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, which is to give all glory to God, the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

VI. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture; unto which nothing at any time is to be added, whether by new revelations of the spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the spirit of God to be necessary for the saving understanding of such things as are re-

vealed in the word: and that there are some circumstances concerning the worship of God and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and christian prudence, according to the general rules of the word, which are always to be observed.

VII. All things in scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew, which was the native language of the people of God of old; and the New Testament in Greek, which at the time of writing of it was most generally known to the nations, being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion, the church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures, and are commanded in the fear of God to read and search them; therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, that may worship him in an acceptable manner, and through patience and comfort of the scriptures may have hope.

IX. The infallible rule of interpretation of scripture, is the scripture itself; and therefore when there is a question about the true and full sense of any scripture, which is not manifold, but one, it must be searched and known by other places, that speak more clearly.

X. The supreme Judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined: and in whose sentence we are to rest, can be no other, but the holy scripture delivered by the Spirit; into which scripture so delivered our Faith is finally resolved,

C H A P. II.

Of God and of the holy Trinity.

There is but one living and true God; who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

II. God hath all life, glory, goodness, blessedness, in and of himself, and is alone, in and unto himself, all-sufficient, not standing in need of any creatures, which he hath made, nor deriving any glory from them, but only manifesting his own glory, in, by, unto and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things ; and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth : in his sight all things are open and manifest, his knowledge is infinite, infallible and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service or obedience, as creatures, they owe unto the Creator, and whatever he is further pleased to require of them.

III. In the unity of the God-head there be three persons of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost : the Father is of none, neither begotten, nor proceeding ; the Son is eternally begotten of the Father ; the holy Ghost eternally proceeding from the Father and the Son. Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

C H A P. III.

Of God's Eternal Decree.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions.

III. By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV. These angels and men thus predestinated, and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or

good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto: wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect only.

VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

VIII. The doctrine of this high mystery of predestination, is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

C H A P. IV.

Of Creation.

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

II. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their heart, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

C H A P. V.

Of Providence.

God the great Creator of all things, doth uphold, direct, dispose and govern all creatures, actions, and things, from the greatest even to the least, by his most

wise and holy providence, according to his infallible fore-knowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy.

II. Although in relation to the fore-knowledge and decree of God, the first cause, all things come to pass immutably, and infallibly; yet by the same providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.

III. God in his ordinary providence maketh use of means, yet is free to work without, above, and against them at his pleasure.

IV. The almighty power, unsearchable wisdom and the infinite goodness of God, so far manifest themselves in his providence, in that his determinate counsel extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold dispensation, to his own most holy ends, yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin.

V. The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be hum-

bled, and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men, whom God as a righteous judge for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts ; but sometimes also withdraweth the gifts which they had, and disposeth them to such objects as their corruption makes occasions of sin ; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

VII. As the providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his church, and disposeth all things for the good thereof.

C H A P. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

God having made a covenant of works and life thereupon, with our first parents, and all their posterity in them, they being seduced by the subtlety and temptation of Satan, did wilfully transgress the law

of their creation, and break the covenant in eating the forbidden fruit.

II. By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

III. They being the root, and by God's appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation.

IV. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

V. This corruption of nature during this life, doth remain in those that are regenerated ; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof are truly and properly sin.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal and eternal.

C H A P. VII.

Of God's Covenant with Man.

The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

II. The first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

III. Man by his fall having made himself incapable of life, by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit to make them willing and able to believe.

IV. This covenant of grace is frequently set forth in Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

V. Although this covenant hath been differently and variously administered in respect of ordinances and institutions in the time of the law, and since the

coming of Christ in the flesh ; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same ; upon the account of which various dispensations, it is called the Old and New Testament.

C H A P . VIII.

Of Christ the Mediator.

It pleased God in his eternal purpose, to choose and ordain the Lord Jesus his only begotten Son, according to a covenant made between them both to be the mediator between God and man ; the Prophet, Priest, and King, the head and Savior of his church, the heir of all things, and judge of the world ; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified and glorified.

II. The Son of God the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance : so that two whole perfect and distinct natures, the God-head and the manhood, were inseparably joined together in one person, without conversion,

composition, or confusion ; which person is very God and very man, yet one Christ, the only mediator between God and man.

III. The Lord Jesus in his human nature, thus united to the divine in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fulness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator and surety ; which office he took not unto himself, but was thereunto called by his Father, who also put all power and judgment into his hand, and gave him commandment to execute the same.

IV. This office the Lord Jesus Christ did most willingly undertake ; which that he might discharge, he was made under the law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grieved torments immediately from God in his soul, and most painful sufferings in his body, was crucified, and died, was buried and remained under the power of death, yet saw no corruption, on the third day he arose from the dead with the same body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession, and shall return to judge men and angels at the end of the world.

V. The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy and benefits thereof were communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and forever.

VII. Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature, is sometimes in Scripture attributed to the person denominated by the other nature.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same, making intercession for them, and revealing unto them in and by the word, the mysteries of salvation, effectually persuading them by his Spirit to believe and obey, and governing their hearts by his word and Spirit, overcoming all their

enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

C H A P. IX.

Of Free Will.

God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of nature determined to do good or evil.

II. Man in his state of innocence had freedom and power to will and to do that which was good and well pleasing to God; but yet mutably, so that he might fall from it.

III. Man by his fall into a state of sin, hath wholly lost all ability to will to any spiritual good accompanying salvation, so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

IV. When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

V. The will of man is made perfectly and immutably free to good alone in the state of glory only.

C H A P. X.

Of Effectual Calling.

All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

III. Elect infants dying in infancy, are regenerated and saved by Christ, who worketh when and where, and how he pleaseth: so also are all other elect per-

sons, who are uncapable of being outwardly called by the ministry of the word.

IV. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved ; much less can men not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives, according to the light of nature, and the law of that religion they do profess : and to assert and maintain that they may, is very pernicious, and to be detested.

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C H A P. XI.

Of Justification.

Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone ; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole law, and passive obedience in his sufferings and death, for their whole and sole righteousness, they receiving and resting on him and

his righteousness by faith ; which faith they have not of themselves, it is the gift of God.

II. Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of justification : yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

III. Christ by his obedience and death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf: yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

IV. God did from all eternity decree to justify the elect, and Christ did in the fulness of time die for their sins, and rise again for their justification : nevertheless, they are not justified personally, until the Holy Spirit doth in due time actually apply Christ unto them.

V. God doth continue to forgive the sins of those that are justified ; and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure ; and in that condition they have not usually the light of his countenance restored unto them, until they humble them-

selves, confess their sins, beg pardon, and renew their faith and repentance.

VI. The justification of believers under the Old Testament, was in all these respects one and the same with the justification of believers under the New Testament.

C H A P. XII.

Of Adoption.

All those that are justified, God vouchsafeth in and for his only Son Jesus Christ to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the spirit of adoption, have access to the throne of grace with boldness, are enabled to cry Abba Father, are pitied, protected, provided for, and chastened by him as by a father, yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

C H A P. XIII.

Of Sanctification.

They that are effectually called and regenerated, being united to Christ, having a new heart and a new spirit created in them, through the virtue of Christ's

death and resurrection, are also further sanctified and personally through the same virtue, by his word and Spirit dwelling in them, the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

II. This sanctification is throughout in the whole man, yet imperfect in this life, there abide still some remnants of corruption in every part, whence ariseth a continual and irreconcileable war, the flesh lusting against the spirit, and the spirit against the flesh.

III. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of God.

CHAP. XIV.

Of Saving Faith.

The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word ; by which also, and by the administration of the seals, prayer, and other means, it is increased and strengthened.

II. By this faith a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace.

III. This faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

C H A P. XV.

Of Repentance unto Life and Salvation.

Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

II. Whereas there is none that doeth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations ; God hath in the covenant of grace mercifully provided, that believers so sinning and falling, be renewed through repentance unto salvation.

III. This saving repentance is an evangelical grace, whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin, doth by faith in Christ humble himself for it with godly sorrow, detestation of it, and self abhorrence, praying for pardon and strength of grace, with a purpose and endeavor by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

IV. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof ; so it is every man's duty to repent of his particular known sins, particularly.

V. Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves damnation, yet there is no sin so great, that it shall bring damnation, on them who truly repent ; which makes the constant preaching of repentance necessary.

C H A P. XVI.

Of Good Works.

Good works are only such as God hath commanded in his holy word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.

II. These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith, and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness, they may have the end eternal life.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ : and that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do, of his good pleasure ; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than

God requires, as that they fall short of much, which in duty they are bound to do.

V. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come ; and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins ; but when we have done all we can, we have done but our duty, and are unprofitable servants ; and because as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unreprovable in God's sight, but that he looking upon them in his Son is pleased to accept and reward that which is sincere, although accompanied by many weaknesses and imperfections.

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and to others ; yet because they proceed not from an heart purified by faith, nor are done in a right manner, according to the word, nor to a right end, the glory of God ; they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God ;

and yet their neglect of them is more sinful and displeasing to God.

C H A P. XVII.

Of the Perseverance of the Saints.

They, whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

II. This perseverance of the saints depends not upon their own free-will, but upon the immutability of the decree of election, from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, and union with him; the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace, from all which ariseth also the certainty and infallibility thereof.

III. And though they may through the temptation of Satan, and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure, and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon

themselves; yet they are and shall be kept by the power of God through faith unto salvation.

C H A P. XVIII.

Of the Assurance of Grace and Salvation.

Although temporary believers, and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and state of salvation, which hope of theirs shall perish, yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the gospel, and also upon the inward evidence of those graces, unto which promises are made, and on the immediate witness of the Spirit, testifying our adoption, and as a fruit thereof, leaving the heart more humble and holy.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be

partaker of it ; yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto ; and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance ; so far is it from inclining men to looseness.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by God's withdrawing the light of his countenance, suffering even such as fear him to walk in darkness, and to have no light ; yet are they neither utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived, and by the which in the mean time they are supported from utter despair.

C H A P. XIX.

Of the Law of God.

God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

II. This law so written in the heart, continued to be a perfect rule of righteousness after the fall of man, and was delivered by God on mount Sinai in ten commandments, and written in two tables; the four first commandments containing our duty towards God, and the other six our duty to man.

III. Beside this law commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings and benefits, and partly holding forth divers instructions of moral duties: all which ceremonial laws being appointed only to the time of reformation, are by Jesus Christ, the true Messiah and only law giver, who was furnished with power from the Father for that end, abrogated and taken away.

IV. To them, also he gave sundry judicial laws, which expired together with the state of that people,

not obliging any now by virtue of that institution, their general equity only being still of moral use.

V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it but also in respect of the authority of God the Creator, who gave it: neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that, as a rule of life, informing them of the will of God, and their duty, and directs and binds them to walk accordingly, discovering also the sinful pollutions of their nature, hearts and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it in like manner show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not as due to them by the law, as a covenant of works; so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from

the other, is no evidence of his being under the law, and not under grace.

VII. Neither are the fore-mentioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God revealed in the law required to be done.

C H A P. XX.

Of the Gospel, and of the Extent of the Grace thereof.

The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give unto the elect the promise of Christ, the Seed of the woman, as the means of calling them, and begetting in them faith and repentance. In this promise, the gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

II. This promise of Christ, and salvation by him, is revealed only in and by the word of God ; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way ; much less that men destitute of the revelation of him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

III. The revelation of the gospel unto sinners made in divers times, and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can so do: and therefore in all ages the preaching of the gospel hath been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

IV. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary an effectual, irresistible work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God,

C H A P. XXI.

Of Christian Liberty, and Liberty of Conscience.

The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the

rigor and curse of the law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation ; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love and willing mind : all which were common also to believers under the law, for the substance of them, but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, the whole legal administration of the covenant of grace, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

II. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or not contained in it ; so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience, and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

III. They who upon pretence of Christian liberty do practise any sin, or cherish any lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction, so they wholly destroy the end of Christian liberty, which is, that being de-

livered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our life.

C H A P. XXII.

Of Religious Worship, and of the Sabbath-day.

The light of nature showeth that there is a God, who hath lordship and sovereignty over all ; is just, good, and doeth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and all the soul, and with all the might ; but the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

II. Religious worship is to be given to God the Father, Son, and Holy Ghost, and to him alone ; not to angels, saints, or any other creature ; and since the fall, not without a mediator, nor in the mediation of any other but of Christ alone.

III. Prayer with thanksgiving, being one special part of natural worship, is by God required of all men ; but that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility,

fervency, faith, love, and perseverance: and when with others, in a known tongue.

IV. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

V. The reading of the Scriptures, preaching and hearing of the word of God, singing of psalms, as also the administration of baptism and the Lord's supper, are all parts of religious worship of God, to be performed in obedience unto God, with understanding, faith, reverence and godly fear. Solemn humiliations with fastings, and thanksgiving upon special occasions, are in their several times and seasons to be used in an holy and religious manner.

VI. Neither prayer nor any other part of religious worship, is now under the gospel either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be worshipped every where in spirit and in truth, as in private families daily, and in secret each one by himself, so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected, or forsaken, when God by his word or providence calleth thereunto.

VII. As it is of the law of nature, that in general a proportion of time by God's appointment be set apart for the worship of God; so by his word in a positive, moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which

from the beginning of the world to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ, was changed into the first day of the week, which in scripture is called the Lord's day, and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

VIII. This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

C H A P. XXIII.

Of Lawful Oaths and Vows.

A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence: therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred:

yet as in matters of weight and moment an oath is warranted by the word of God, under the New Testament, as well as under the old ; so a lawful oath, being imposed by lawful authority in such matters, ought to be taken.

III. Whosoever taketh an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth : neither may any man bind himself by oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being lawfully imposed by authority.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation : it cannot oblige to sin, but in any thing not sinful being taken, it binds to performance, although to a man's own hurt ; nor is it to be violated, although made to heretics or infidels.

V. A vow, which is not to be made to any creature, but God alone, is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI. Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

C H A P. XXIV.

Of the Civil Magistrate.

God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people for his own glory and the public good ; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that do good, and for the punishment of evil doers.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto : in the management whereof, as they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth, so for that end they may lawfully now under the New Testament wage war upon just and necessary occasion.

III. They, who upon pretence of Christian liberty shall oppose any lawful power, or the lawful exercises of it, resist the ordinance of God, and for their publishing of such opinions, or maintaining of such practices as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship or conversation, or to the power of godliness, or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church, they may lawfully be called to account, and proceeded against by the censures of the church, and

by the power of the civil magistrate ; yet in such differences about the doctrines of the gospel, or ways of the worship of God, as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, and duly observing the rules of peace and order, there is no warrant for the magistrate to abridge them of their liberty.

IV. It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to him : from which ecclesiastical persons are not exempted, much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

C H A P. XXV.

Of Marriage.

Marriage is to be between one man and one woman : neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

II. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the church with an holy seed, and for preventing of uncleanness.

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry in the Lord, and therefore such as profess the true reformed religion, should not marry with Infidels, Papists, or other idolaters: neither should such as are godly, be unequally yoked by marrying such as are wicked in their life, or maintain damnable heresy.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word, nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.

CHAP. XXVI.

Of the Church.

The Catholic or Universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head thereof, and is the spouse, the body, the fulness of him that filleth all in all.

II. The whole body of men throughout the world, professing the faith of the gospel, and obedience unto

God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, they and their children with them are, and may be called the visible Catholic church of Christ, although as such it is not intrusted with any officers to rule or govern over the whole body.

III. The purest churches under heaven are subject both to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan: nevertheless Christ always hath had, and ever shall have a visible kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

IV. There is no other head of the church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

V. As the Lord in his care and love towards his church, hath in his infinite wise providence, exercised it with great variety in all ages for the good of them that love him, and his own glory; so according to his promise, we expect that in the latter days, antichrist being destroyed, the Jews called, and the adversaries of the kingdom of his dear Son broken, the churches of Christ being enlarged and edified, through a free and plentiful communication of light and grace, shall enjoy

in this world a more quiet, peaceable and glorious condition, than they have enjoyed.

C H A P. XXVII.

Of the Communion of Saints.

All Saints that are united to Jesus Christ their head by his Spirit and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection and glory: and being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

II. All Saints are bound to maintain an holy fellowship, and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification: as also in relieving each other in outward things, according to their several abilities and necessities: which communion, though especially to be exercised by them in the relations wherein they stand, whether in families or churches, yet as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.

C H A P . XXVIII.

Of the Sacraments.

Sacraments are holy signs and seals of the covenant of grace, immediately instituted by Christ, to represent him and his benefits, and to confirm our interest in him, and solemnly to engage us to the service of God, in Christ, according to his word.

II. There is in every sacrament a spiritual relation, or sacramental union between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.

III. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

IV. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism and the Lord's Supper; neither of which may be dispensed by any but by a minister of the word lawfully called.

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

C H A P. XXIX.

Of Baptism.

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life ; which ordinance is by Christ's own appointment to be continued in his church, until the end of the world.

II. The outward element to be used in this ordinance is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel lawfully called thereunto.

III. Dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person.

IV. Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized, and those only.

V. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed to it, as that no person can be regenerated or saved without it ; or that all that are baptized are undoubtedly regenerated.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered, yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will in his appointed time.

VII. Baptism is but once to be administered to any person.

C H A P. XXX.

Of the Lord's Supper.

Our Lord Jesus in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his churches to the end of the world, for the perpetual remembrance, and showing forth of the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself upon the cross once

for all, and a spiritual oblation of all possible praise unto God for the same ; so that the popish sacrifice of the mass, as they call it, is most abominable injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect.

III. The Lord Jesus hath in this ordinance appointed his ministers to declare his word of institution to the people, to pray and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants, but to none who are not then present in the congregation.

IV. Private masses, or receiving the sacrament by a priest, or any other alone, as likewise the denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.

V. The outward elements in this sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ ; albeit in substance and nature they still remain truly and only bread and wine as they were before.

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other

way, is repugnant not to the scriptures alone, but even to common sense and reason, overthroweth the nature of the sacrament, and hath been, and is the cause of manifold superstitions, yea, of gross idolatries.

VII. Worthy receivers outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death ; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine, yet as really, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

VIII. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot without great sin against him, whilst they remain such, partake of these holy mysteries, or be admitted thereunto ; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

C H A P. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

The bodies of men after death return to dust, and see corruption ; but their souls (which neither die nor sleep) having an immortal substance, immediately re-

turn to God who gave them, the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies ; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day : besides these two places of souls separated from their bodies, the scripture acknowledgeth none.

II. At the last day such as are found alive shall not die, but be changed, and all the dead shall be raised up with the self same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

III. The bodies of the unjust shall by the power of Christ be raised to dishonor ; the bodies of the just by his Spirit unto honor, and be made conformable to his own glorious body,

C H A P. XXXII.

Of the Last Judgment.

God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given by the Father : in which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds, and to re-

ceive according to what they have done in the body, whether good or evil.

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient: for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord, but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

III. As Christ would have us to be certainly persuaded that there shall be a judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, *Come Lord Jesus, come quickly.* Amen.

THE
FORM OF COVENANT
OF THE
OLD SOUTH CHURCH,

ADOPTED NOVEMBER 3, 1769.

YOU DO NOW, in the presence of God, and before his holy angels, and this assembly, solemnly profess to give up yourself, to GOD THE FATHER, as your chief good,—to THE SON OF GOD, as your Mediator, Head and Lord, relying upon Him as the Prophet, Priest and King of your salvation,—to THE HOLY SPIRIT OF GOD, as your Sanctifier, Guide and Comforter, to be a temple for Him to dwell in. You profess to give up yourself to this ONE GOD, who is the Father, Son, and Holy Ghost, in an EVERLASTING COVENANT, TO LOVE, OBEY AND SERVE HIM FOREVER.

You also promise to walk with this Church of Christ, in a due submission to, and attend-

ance upon, all the orders and ordinances of the Gospel; and that, by the help of the Spirit, you will adorn this your profession, by a holy, blameless, fruitful life and conversation.

This you do promise?

We also do, by the help of the same Spirit, promise you, that we will carry it towards you, as towards those brought up with us in the fellowship of the saints. We will watch over you, not for your halting, but for your edification. We will counsel, reprove, comfort, and exhort you, as your circumstances, and our acquaintance therewith, shall require.

This sacred covenant has been deliberately entered into, and its high obligations voluntarily assumed, by every member of this church. Those obligations are now, and will be until death, upon every one who has assumed them; for he that "openeth his mouth unto the Lord, cannot go back." See Judg. xi, 35. Luke ix, 62. Heb. x, 38, 39. 2 Pet. ii, 20, 21. This holy covenant has been renewed by every member of this church, every time he has partaken of the Lord's Supper; for every participation of that ordinance, is a renewed ratification of the covenant between the professed believer and Christ, of which the Savior has de-

clared that sacrament to be a seal, Luke xxii, 20 ; and a renewal of the ratification of a covenant, of course, implies a renewal of the covenant itself.

To assist the members of this church, in keeping in mind their covenant engagements, the following hints were, in conformity with a vote of the brethren, prepared in 1826, by the then pastor, Rev. B. B. Wisner, to be printed with the covenant.

1. Give a diligent and devout attention to the Covenant whenever it is publicly proposed to candidates for admission to the church, recollecting as each article is repeated, that *you* have solemnly entered into that engagement.

2. Attend regularly, except when *necessarily* prevented, upon the holy communion. Examine yourself carefully, in your private preparation for this service, in relation to each article of the Covenant, humbly confessing to God the deficiencies you discover, and supplicating forgiveness through the blood of Christ ; and then, in your closet, solemnly renew your engagements with God as expressed in the Covenant, earnestly praying for grace to keep it more faithfully in future. Let a part of the evening preceding each administration of the Lord's Supper, if possible, be occupied in this manner. And when you come to the communion, recollect among other things, that you are renewing the ratification of your covenant with God and with your brethren.

3. Regard the Holy Scriptures, in your daily reading of them as "the book of the covenant" which you have made with the Most High—exhibiting the duties,

to God and man, which you have engaged to perform, and the blessings you may expect to receive from God, if you are faithful to your engagements. See Exod. xxiv, 7.

4. Often reflect, and strive to have it deeply impressed on your mind, that you have taken God, angels and men, to witness that you have "given yourself up to Jehovah in an everlasting covenant, to love, obey and serve him forever;" that God, and angels, and men, are observing how you fulfil these engagements; that religion will be honored or dishonored, and the salvation of those around you, yet in impenitence, promoted or hindered, by your faithfulness or unfaithfulness to your vows; and that the Covenant you have taken, and so often virtually renewed, will be one of the tests to be applied to your character in the day of judgment.

5. Endeavor, as far as paramount duties will permit, to cultivate a Christian acquaintance with your brethren. And when in their company, converse frequently upon the things pertaining to the kingdom of God; and particularly of your duties and obligations as the covenant people of God. See Mal. iii, 16. Heb. x, 24, and iii, 13. "This practice," says one, "would be of eminent service to help the memory, in regard to our covenant obligations, as also to quicken unto obedience. Thus, for instance, when a brother is observed to be going into temptation, or in present danger of falling into some transgression, it is not improbable that these words, spoken in a suitable manner, in his hearing, REMEMBER YOUR COV-

ENANT, would prevent his fall ; or, if he has already fallen, it may be those words would be the means of recovering him out of the snare of the devil, and of bringing him unto unfeigned repentance."

6. While you expect justification and all the blessings of salvation, solely on account of the righteousness of Christ, and trust in Him alone for grace to fulfil your covenant engagements, endeavor habitually and practically to remember that his obedience unto death has not released believers from their obligations to personal holiness ; that it has not diminished, but greatly increased those obligations. See Isa. lxiv, 6. Rom. iii, 20. Phil. iii, 89. Rom. iv. 2 Cor. v, 14, 15.

7. In your daily secret prayers, entreat your covenant-keeping God to fulfil to you that gracious promise recorded in Jer. xxxi, 33, putting his law, the rule of the Covenant, in your inward parts, and writing it in your hearts,—“that He would make it ready and familiar to you, at hand when you have occasion to use it, as that which is written in the heart ; that he would work in you a strong disposition to obedience, and an exact conformity of thought and affection to the rules of the divine law, as that of the copy to the original.”

CATALOGUE

OF

MEMBERS OF THE OLD SOUTH CHURCH.

JAN. 1841.

The Committee, who were charged with the republication of this work, have devoted much time in its preparation; and they have been aided in this labor by the Pastor, and by others. It is hoped that the subjoined list of church members is accurate; but yet it is feared that it may be found somewhat unperfect. If there are any omissions, it will be a cause of deep regret to the Committee; should mistakes of any kind be discovered, an apology can be found in the difficulty of preparing a complete and entirely accurate catalogue.

All corrections will be made by the Pastor, if given to him in writing.

The Committee, in submitting this little work to their fellow members, do it with the cherished expectation that it will supply them with much assistance in their efforts to acquire a deeper understanding of the Faith which they profess, and will better enable them to render a reason for the Hope which is in them. With these views they would devoutly invoke the Divine blessing upon it, and upon this church of the Lord Jesus Christ.

Those persons who are not members of the Old South Church *on profession*, but who have been *received* from any other church, have affixed to their names the letter *r*.

1792. *April* 8. Elizabeth Leverett,
1793. *March* 10. Samuel Coverly,
 May 5. Elizabeth Connell,

1794. *March* 9. Abiah Bonner,
1795. *May* 3. Thomas Barry,
Elizabeth Gill,
1796. *Feb.* 7. Elizabeth Mitchell.
Aug. 28. Elizabeth Sewall,
1799. *July* 28. Elizabeth Foster,
1803. *Sept.* 18. Mary Boyenton Moody,
Sarah Hunting,
1804. *June* 24. Sarah Mudge,
Dec. 9. Susanna Barrett,
1806. *March* 30. Henrietta Moody,
May 25. Margaret Foster,
Lydia Foster,
Oct. 12. Susan Dorr,
Nancy Hazen,
1807. *Jan.* 4. Elizabeth Lyon,
March 1. Phebe Cutler,
June 21. Abigail Brewer,
1808. *Nov.* 6. Ann Goff,
Mary Turril Appleton,
Sarah Edes, *r.*
Temperance Cook, *r.*
1809. *May* 21. Sarah B. Noyes,
June 18. Lydia W. Thayer,
Nov. Abigail Child,
1810. *Aug.* Mary Jones,
Oct. 23. Pliny Cutler, *Deacon.*
1811. *Feb.* Susannah Balch,
July 14. Elizabeth Coverly,

1811. *July* 14. Sarah Ware,
Aug. 11. Abigail Stimpson,
Sept. 8. Hannah Williams,
 Eliza King,
 Eleanor Bryant,
Oct. 6. Rebecca Howe,
Dec. 1. Lucy Davis,
 29. Hepzibah Swett,
 Nancy Waitt,
 Ami Lyon,

1812. *Jan.* 26. Sarah Baker,
Feb. 23. John Low,
March 22. Mary Proctor,
 Eliza Proctor,
April 19. Sarah Warden,
 Sally Hayward,
July 12. Catharine Andrews,
Sept. 6. Hannah Kinsman, *r.*
Oct. 4. Marsa Estis,
 Christiana Wilder,
 Ruth Hall,
 Susan Wood,
Nov. 1. Hannah Grover,

1813. *Jan.* 24. Lydia B. Blanchard,
June 13. Lucretia Smallage,
 Mary Siders,
 Susan Lock,
 Rebecca Rix,
July 11. Susan M'Cloud,
Oct. 2. Abigail Foster,

1813. *Nov.* 28. Jacob Howe,
 Jane Howe,
 Rebecca S. Robbins, *r.*
 Lucretia Stone, *r.*

1814. *Jan.* 23. Sarah Whitwell,
Feb. 20. Catharine French,
April 17. Elizabeth Andrews,
 Lucy Howe,
May 15. Abigail F. Salisbury,
June 26. Susannah Wallace, *r.*
July 10. Mary Bradley Rice,
Dec. 4. Sally Murdock,

1815. *July* 9. Margaret Tyler,
 Hannah Tufts,
Aug. 6. Rebecca Lombard, *r.*
 Mary Thompson,
Dec. 24. Samuel T. Armstrong, *Deacon.*

1816. *Jan.* 21. Elizabeth Dorr,
 Aaron P. Cleaveland, *r.*
 Abigail G. Vose, *r.*
Feb. 18. Elizabeth Carter,
March 17. Abigail Armstrong,
June 9. Elizabeth J. Wesson,
 Lucy Whiting,
Aug. 4. Eliza Atkins,
 Hepzibah C. Child,
Nov. 24. Elizabeth Thacher,
Dec. 22. Charity Pickens, *r.*
 Abner Phelps, *r.*
 Charity Nash, *r.*

1817. *March* 16. Eliza Lane,
 Joanna Bond,
 Oct. 15. Eliza Lane,

1818. *Feb.* 15. Charlotte Plaistead,
 March 8. Lucretia Cunningham, *r.*
 Samuel H. Walley, *r.*
 15. Mary Wilson,
 April 12. Elisha Field,
 June 7. Tamar Flint,
 Abigail B. Tinkham,
 Dec. 13. Catharine Campbell, *r.*

1819. *Jan.* 17. Caroline French,
 March 14. John Homes,
 Harriet Robbins,
 May 9. Mary Martis,
 July 11. Sarah P. Baldwin, *r.*

1820. *Jan.* 16. Paul Whitney,
 Lucy Whitney,
 Feb. 6. Ann R. Rhodes, *r.*
 April 9. Catherine Kimball,
 Mary Callender, *r.*
 Sept. 24. Anna Whitman,
 Dec. 17. Sarah Fessenden,
 Abel Baker,

1821. *April* 6. Ann West,
 Rebecca Cazneau Allyne,
 Sept. 16. Jane Bruce, *r.*
 Sarah H. Wisner, *r.*
 23. Mary Etheridge,
 John Foster,
 Abigail Pico,

1821. *Nov.* 18. Charles Stoddard, *Deacon*,
 1822. *March* 10. Mary E. R. R. Pemberton,
 June 9. Elizabeth Bird, *r.*
 Nov. 17. Elizabeth Jackson,
 1823. *Jan.* 12. Ann French, *r.*
 Hannah Stickney, *r.*
 Elizabeth Blackman, *r.*
 Feb. 9. Keziah Broad,
 March 23. Sarah Foster, *r.*
 Rachel Foster, *r.*
 Mary A. Barnard,
 Mary Fessenden,
 June 29. Gideon Adams,
 Joseph Bond,
 Hannah Bird,
 Mary R. Briggs,
 Eliza Gardner,
 Mary Gardner,
 Lucy Jones,
 Martha Reed,
 Oct. 19. Elizabeth Scott,
 Elizabeth Blake,
 Margaret Ann Adams,
 Rebecca Louge,
 Lucy Allen.
 Mary Barry,
 Sally Foster,
 Susan Elmes,
 Elizabeth Hadley,
 Nancy Hill,
 Lucy H. Greene,

1823. *Oct.* 19. Lydia S. Bird,
Sarah Wood,
Increase S. Withington,
Sarah W. Withington,
Martha I. Chittenden,
Olive McIntire,
Dec. 21. Abigail Salisbury, *r.*
Rebecca Brown, *r.*
Sarah J. Stimson, *r.*
Ruth Copeland, *r.*

1824. *Jan.* 11. Jane P. Prichard,
Sarah Trull,
Lydia Muzzy,
Elizabeth Brackett,
Huldah P. Means,
Olive Gould,
Hugh B. Louge,
Moses Day,
May 2. Catherine Luseum,
Elizabeth Chapman,
Clarinda Boles,
Sarah E. Holland,
James Means,
Baker Mosely,
Lydia Hollis,
Thomas Cushing,
June 20. Philinda Lane, *r.*
Sept. 19. Mercy Bates,
Sarah Bates,
Dec. 26. Sarah J. Wiggins, *r.*
Mary Howe, *r.*

1825. *Jan.* 9. Mary Ann Glover,
Lucy Marsh,
Ann Whitton,
Mary Ann Geyer,
Elijah Davenport,
Samuel Coverly, Jr.

April 3. Edward Locke,
Comfort Chesley,
25. Susan Davenport, *r.*

June 26. Susannah Barker,
Polly Combs,
Nancy Brown,
Sarah Keller,
Arethusa Collins,
Ann Metzler,

Dec. 11. Nancy Leavitt,
Harriet M. Harris,

1826. *March* 27. Susan Lane, *r.*
Amia Ellis, *r.*

April 2. Mary Brown,
Charlotte Hovey,

Oct. 15. Mary Dame,

1827. *Jan.* 7. Mary C. Ford, *r.*
Sarah S. Larkin, *r.*
Joanna Means,
Nancy Severance,
Elizabeth M. Dutch,
Caroline C. Lynch,

April 1. Joseph Tilden,
Isaac Bird,

1827. *April* 1. Justus Clark,
 James Blake, Jr.
 Sumner Hill,
 Abigail Hill,
 Judith E. Kehoe,
 Clarissa Gannet,
 T. W. Cunningham,
 Hannah C. Porter,
 Sarah Curtis,
June 23. Sarah Mayo, *r.*
 Lucy Farnum, *r.*
 Isaac Means,
 Jonathan French,
 Lois Williams,
 Clarissa Babbitt,
 Abigail Newell,
 Margaret Foss,
 Mary Tracy, ~
 Hannah Boyd,
 Jane Dunlop,
 Mary Cushing,
 Mary Edwards,
 Martha Knights,
 Patience Tyler,
Oct. 14. James Hunkins,
 Joseph S. Allen,
 Lorenzo S. Cragin,
 Susannah Cragin,
 Marybelle Neilson,
 Dorcas Ann Jewett,

1827. *Oct.* 14. Hepzibah C. Sterns,
Jane Bailey,
Mary Turner,
Sarah Tilden,
Susan L. Nye,
Sarah Cushing,
Mary E. Wilson,

1828. *Jan.* 27. Susan B. Perrin,
Sarah Tegue,
Elizabeth A. Peabody,
Ruth E. Wyman,
Rebecca Homes,
Anna Hooper,

April 27. Lucinda Butters, *r.*
Charles Blake,
Ruth Williams,
Sally Bean,
Mary Gilson,
Frances Cheever,
Ann M. Dean,
Sarah F. Marshall,

Oct. 26. Tobias Lord, *r.*
Hannah Lord, *r.*
Thomas R. Warren, *r.*
Sarah Howe, *r.*
Ursula T. Holbrook, *r.*
Ann Coverly, *r.*
Jane Nichols, *r.*
Lydia Woods, *r.*
Charlotte Lynch,

1828. *Oct.* 26. Margaret Burt,
Mercy Jellison,
Phebe Perkins,
Caroline Howard,
Eliza Jenkins,
Elizabeth Whitman,
Rebecca Spalding,
Sarah Ann Wilson,
Nov. 30. Sarah H. Francis,
William W. Cutler,
Jane Clough, *r.*

1829. *April* 26. Joseph F. Dickinson,
Frederick Dean,
Alice Gragg,
Mary Jones,
Lois Sparhawk,
Mary Ann Wood,
Mary Ann Blacker,
Sept. 27. Joseph Blood, *r.*
Julia Morse, *r.*
Martha Thayer, *r.*
Lydia W. Thayer, *r.*
Mary Ann Hay, *r.*
Comfort Penniman,
Mary Taylor,
Mary A. Lacoutre,
Miriam P. Blagden,

1830. *Feb.* 28. Elizabeth Dunlop,
Fanny Woods,
Ruby Cary,

1830. *Feb.* 28. Sarah Bean,
June 27. Charles Cleveland, *r.*
Louisa K. Kimball, *r.*
Elizabeth Huntington, *r.*
Edmund Town,
William F. Tuckerman,
Mary Ames,
Sept. 26. Abigail Fellows, *r.*
Mary Webster,
Sally Tilden,
Eliza Richards,
Sarah Pray,
Nov. 29. Rachel Soper, *r.*
Caroline M. Perry,
Louisa Bird,
Mary Ann Wolcott,
Elizabeth Gilson,
1831. *Jan.* 30. Harlem Riley, *r.*
Mary Gilson, *r.*
Lydia Ann Randall, *r.*
George W. Blake,
Rachel R. Thayer,
March 27. Timothy Dewing,
Elizabeth M. Woolsey,
June 26. Elizabeth Rogers, *r.*
Mary Kimball, *r.*
Joanna Waterman, *r.*
Joshua B. Kimball,
Harriet Scott,
Mary Ann Scott,
Dolly Raymore,

1831. *June* 26. Mary Ann W. Trott,
Louisa F. Pickens,
July 31. Susan Saunders,
Jane C. Coverly,
Mary Bailey,
Sarah Brown,
Eliza Tebbets,
Sept. 25. John H. Tomlinson,
Elizabeth Tomlinson,
Lucy Hunkins,
Abigail Severance,
Sophia S. Bryant,
Mary Ann Dean,
Dec. 25. Uriel Crocker,
Martin L. Gates,
Ruth Bonner,
Sarah Thaxter,
Lois B. Goodnow,
Sophia Taylor,
Susannah W. Brewer,

1832. *Feb.* 26. Joseph E. Brown,
Mary Gray,
Mary R. Ingersol,
July 29. Olive Dickenson,
Samuel Davis,

1833. *Feb.* 24. Sarah K. Crocker,
Mary A. Winslow,
Nov. 24. Eliza Stone, *r.*
Mary A. Stoddard, *r.*

1834. *Oct.* 5. Mary Gray,

1835. *April* 26. Catherine S. Davis,
Elizabeth Davis,
Lucy W. Davis,
Mary A. Murdock,
Mary F. Dean,

1836. *Sept.* 28. George W. Blagden, *Pastor*, *r.*
Dec. 25. Louisa Farnham, *r.*
Ann Reynolds, *r.*
Betsey Sprague, *r.*
Henry Davenport,
Mary Wood, *r.*
Mary Greenleaf,
Charlotte A. Johnson,
Eliza A. Richardson,
Elizabeth J. Shapleigh,
Mercy B. Delano,

1837. *March* 26. Rebecca Fessenden,
Richard W. Shapleigh, *r.*
Elizabeth Willet, *r.*
Octavia B. Jones, *r.*
Amos G. Bartlett, *r.*
Nahum Porter,
July 30. Daniel T. Coit, *r.*
Jane G. L. Coit, *r.*
Caroline S. Trott,
Elizabeth G. Somerby,

Nov. 26. I. Merrill Kimball, *r.*
Samuel A. Danforth, *r.*
Martha E. Cummings, *r.*
Louisa W. Holbrook,

1837. *Nov.* 26. Harriet L. Dickinson,
Sarah H. Brown,

1838. *Feb.* 25. John Appleton,
Wm. Fox Richardson,
Wm. Ward Davenport,

May 27. Charles Shapleigh, *r.*
John H. Shapleigh, *r.*
Hannah Berry,
Isabella Stuart,

June 24. Charles A. Green,
Thomas B. Dean,
Mary Jane Gun,
Betsey C. Chaffin,

July 29. Hannah Tead,
Elizabeth J. Trott,

Sept. 30. Lucy C. Puffer,

Nov. 25. Henry H. Jones,
Barzillai M. Howe,
Abigail Cunningham, *r.*
Mary Ann Stuart, *r.*
Eliza D. Dyer, *r.*
Caroline Howe,
Hannah B. Sprague,

1839. *Jan.* 27. Adeline Blanchard, *r.*
Charlotte H. Baker, *r.*

April 28. Melissa R. Hadley *r.*
Zubia Dodge, *r.*

May 26. George R. Sampson,
Abby J. Sampson,
Miriam C. Walley,

1839. *May* 26. Abigail B. P. Walley,
Charlotte Burr, *r.*
Nov. 24. Charles W. Davenport,
Eliza S. Burgess,

1840. *March* 29. Stephen W. Marsh, *r.*
Mary A. Marsh, *r.*
Mary Lane,
Sarah E. Tead,
April 26. Ann H. Lyman, *r.*
Catherine Thayer, *r.*
Rachel B. Seaver,
June 28. Edward Coverly,
Elizabeth O. Savage,
Harriet Mills, *r.*
Eliza B. Richardson, *r.*
Mary Jane Carnes,
Dec. 27. Charles E. Abbott, *r.*
David Buck, *r.*
Matilda S. Buck,
Mary Ann Niles, *r.*
Mary S. Jones, *r.*
Rebecca McDonald, *r.*

Oct. 3rd 1911 Found Mr. Smith a film
3 " Ed. Becher - film

1878
Phil., all day boat in may
trans. steel - June
1/30 4/6 15 at 11 June
Panhandle 2 days June
Blagden all day 2 days June
Blagden half day 1/3, " "
Mr. Dugay half day, " June

1, 1/6 Sabbath in June

Mr. Smith in the boat with him
in the river on our way

1/10 1/11 1/12

1/13 1/14 1/15 1/16

1/17 and 1/18 in July a large sum boats

2/1 2/2 2/3 2/4 2/5 2/6 2/7 2/8 2/9

2/10 2/11 2/12 2/13 2/14 2/15 2/16

2/17 2/18 2/19 2/20 2/21 2/22 2/23

2/24 2/25 2/26 2/27 2/28 2/29 2/30

3/1 3/2 3/3 3/4 3/5 3/6 3/7

3/8 3/9 3/10 3/11 3/12 3/13 3/14

3/15 3/16 3/17 3/18 3/19 3/20 3/21

3/22 3/23 3/24 3/25 3/26 3/27 3/28

8 B B
16 window window
23 B Board
30 B Stray
April
Faraday - B - B -
6 B Pattern
13 Stray -

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